SIXTY YEARS OF FREEDOM.

WHAT IT HAS DONE FOR THE WEST INDIA NEGROES.

They Are Not Up to the Standard of Amerlean Colored Folks, but They Have Learned How to Live Happily on Noth-ing a Year - Primitive Bomestic Economy, After visiting nearly all the principal islands of the West India group, the impression left upon one is not only of towering green mountains scraping against the sky, and of paim groves and cane fields and white beaches strewn

with strange shells, but also of crowds of negroes everywhere who live as nearly in man's primitive condition as is possible for civilized people. The impression made by the negroes perhaps is stronger than any of the others. "An American going down there," said the young botanist, "cannot fail to be interested in

watching the colored people, and learning what condition they have reached after more than half a century of freedom. I knew before starting that some of them at least have done well n commercial life, because in my early days I was employed by a West India commission house in New York, and learned something about them there. Our customers ordered what-ever they wanted through us, and in return sent us sugar, coulee, sponges, fruits, or anything tney happened to have. The only cash customer we had, as far as I know, was a West Indian, whom I will call Mr. Smith, and he ness with him; his goods went down by one steamer and the check, or the bag of coin, came back by the next and his orders were always large. So when we learned one day that Mr. Smith was coming to New York by the next steamer, some preparation was made to receive and entertain him. I was very much flattered when the proprietor sent me down to the steamer to meet him and escort him to the office, and very much surprised when the purser took me to Mr. Smith's stateroom and intro-duced me to a comical little man with a skin as black as a felt hat and so stout that he was almost as broad as he was long.

"Our star customer was a full-blooded negro; and although it was in December he wore a straw hat, seersuskor coat, linen trousers, and low shoes. I never could have got him through the streets alive, so I took him up to the office in a cab, and afterward to the tailor's. But through that good customer I came to think the West Indies full of such prosperous colored men, and I was disappointed to find myself mistaken. There are some such men there, but very few. Most of them are very much as they must have been immediately after the emancipation; and in trying to describe their condition I must remind you that there is a great big snag that any one must run against at the outset who tries to give an account of them. That snag is miscegenation. It would be hard for a New Yorker to imagine a class of people who are black men socially but white men commercially. That is, the black strain in their blood, however slight it may be, deprives them of any social position, but does not inter-fere in the least with their business success. Those talands are full of such men.

"But they are not fairly representative of the African race in the West Indies. It is the real being anything but what they are. And I am glad to be able to begin with them by eaying that up to a certain point they are the most self helpful people I ever saw. I mean that they will begin adult life with nothing but a shirt and a pair of trousers and soon establish themselves in suitable little homes, with such comforts as they require. Some of their methods of homemaking I have mentioned before; but let me take an average colored boy just growing into manhood and show you how he proceeds to set-tle himself in life. He is a young fellow of twenty, let us say, one of a family of six or eight children, who all live with their parents in a single-room house about twelve feet square. He has found the girl he wants for a wife, and very likely has been courting her for two or three years. Courting her, too, as virtuously and chivalrously as any white boy, notwithstanding the freedom of action common among both sexes of tropical negroes. He has been writing her the most stilted letters copied from some 'complete letter writer.' and they have determined to marry and strike out for

Where farm land can be bought for \$5 an acre, a little plot big enough for a home is worth only a few shillings, and the boy goes to work to earn the shillings. Perhaps he works in the fields, or perhaps he ships on a sponging schooner, or goes fishing, or works in a store in town. The shillings are soon accumulated and the land bought, and there is the basis. It is only a bit, and the next step is to build a house. Most likely the land is covered with stones; but if it is not, plenty of them are lying about loose, and the owners are glad to have them picked up and carried away. The boy and his girl both set to work gathering stones for their walls, and their doing so attracts no attention, because it is the customary thing to do. 'John an' Sally's a-goin' to be married, an' they's a-git-"When enough stones have been gathered it is

necessary to have some mortar, and John knows how to make it. Most of the islands are composed of limestone rock, but burnt shells make better lime, and he prefers shells. Some friendly fisherman has a pile of abandoned conch shells on the beach that he can have, or if not he can fish out the conchs for himself at low tide. He burns the shells on his own lot, and there is his lime. There is no difficulty about sand, for sand is everywhere. With the mortar mixed and the stones ready John begins to build his walls, always beginning on top of the ground, for he needs no cellar, and there is no frost to

'As the walls go up John takes great pride in them, and every day his girl sits by to watch him at his work or may be helps him by carrying mortar and stones. Presently there goes in a door-frame made of boards that have come from somewhere, we need not inquire too closely where, and then two or three window-frames. When the walls are finished John and his girl make an excursion into 'the bush' together, the boy carrying a hatchet. 'The bush' is merely an abandoned field, covered with a few years' growth of stunted trees and bushes, where anyody is free to cut and take whatever he wants Toward night they return, both loaded down with long, slender sticks that look like bean poles, and with big bunches of paim leaves, of the variety locally known as 'silver-top,' which

with long, slender sticks that hook like bean poles, and with big bunches of paim leaves, of the variety locally known as 'sliver-top,' which is a species of serub palmetto.

"These are the materials for the roof. The slender poles are 'wattles,' to make the framework, which corresponds with our beams and rafters. They are of hard, tough wood, and by leashing them together with withes of the palmetto leaves he soon builds a skeleton roof, over which both he and his girl can climb with perfect safety. Then many more trips are made to the bush after slivertop, for the roof is to be thatched, and thatching even a small roof requires almost as many leaves as could be packed inside the house. If John is acquainted with a real Congo negro (a native of the Congo country who was brought over a slave years ago he gets him to do the thatching, because nobedy in this world can thatch like a real Congo. But if not he does the work himself, and makes an equality serviceable but not so handsome a lob.

"The boy is carpenter enough to make rude shutters for his windows, and a door, out of any old boards he can pick up, and he would laugh at the idea of having glass in the windows. If he has no money to huy hinger, strips of leather will answer for the present. He smooths down the floor inside, and if he is very industrious gives it a cost of mortar, and the house is done. It has taken a month, perhaps, and John never was saily sitting byte encourage him.

"You will notice that no mention is made of a chimney. The best West Indian houses rarely have chimneys, and such houses as this never have them. The boy builds a little flephace under a tree in the hack yard, using such stones as he has left. and there the family cooking will be done. With this catrit they have no shilling, or for nothing if they have no shilling, or for hothing if they have no shilling. You are not to imastine that they have no shilling. You are not to imastine that they have no furniture. The girl has go: together chough money to buy a few yardsof callen,

They are pretty sure to have a frying pan, price sixpence, and at first all the cooking is done in that. The boy goes out in the morning and catches a flah or some concha, and on the way home picks up a cocoanut and a few banama. The cocoanut and banamas belong to somebody else, but they are just as nourishing. The fried fish, the fresh cocoanut, and the ripe banamas make a good breakfast for any bridal couple.

"Slowly but certainly their little pussessions increase. The young hasband makes a rude table and two or three chairs. He gets a bit of adjoining land to cultivate on shares, and plants corn in it—not maize, which will not grow in the West Indies, but Guinea corn, which came originally from Africa. He works occasionally for a day or two, and so has a trifle of money. The little home gradually becomes more comprortable. If we visit it six months after the wedding, early enough in the morning to see the contented wife just opening the shutters, we will find her a few minutes later walking out to the cornfield, where she will pick about a dozen ears of corn. The corn will stand safely in the field till wanted, so it is not pulled till just before a meal. On the way back she visits the awest potato patch, where she pulls a few potatoes. Now let me tell you how the breakfast is prepared.

"Under the tree in the back yard a big post

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THE LAST OF THE CARIBS.

REMNANTS OF THE MILLIONS THAT PEOPLED THE WEST INDIES.

These Area Few Hundreds of Them, of Whom Only Half a Bosen Are Fully Civ. Illsed-A Carlb Planter's Account of Ris Ancestors-An Exhibition of the War Bances of the Bayages at Trinidad,

"Some of the first families of Trinidad," said the young botauist, who returned recently from the West Indies, "received me with great hos-pitality in their homes, and told me as much as they could about themselves and their ancestors. But there are different kinds of first famflies, you know. The real first families of Trintded are the Carib Indiana, who were on the spot centuries before the Spanish, French, or English arrived, and those are the ones I refer to. They are not as wealthy as their successors, nor as well educated, but they have an interest that does not attach to any of the other people. "My first experience with a Carib in Trinidad was on the occasion of my little voyage to the nitch lake at La Brea. I had a sloop with a crew of one man and two boys, all dark skinned. The boy who acted as my guide overland to the lake was an undoubted negro, of about sixteen; the other was a year or two older, and there was something in his appearance that set me to wondering what mixture of races had pro



duced bim. His skin had a vellowish tinge unlike the coloring of a mulatto, and yet it was not yellow enough to be the 'canary His moderately long hair was perfectly straight, and he had the rich dark-brown eyes of the pure negro. His lips were pink, too, and that was an unusual sign. The minstrel negro al-

ways has flaming red lips; but if you look at the real negroes you meet in the street or in the West Indies or anywhere else, you will find that their lips are nearly always black. Sometimes they are red, but very seldom. This boy was slender, but muscular, and more graceful in his movements than the other. Before the voyage was over I learned that he was the progeny of a ulatto father and a pure Carib mother. "After our first day's visit to the pitch lage.

and after we had eaten the supper cooked by the boatmen over a little fire on the beach at La Brea, the boatman and I walked about the settlement looking at the curiosities, and at frequent intervals he pointed out bushes to me which he called Roucou. I had never heard of Roucou, and took no particular interest in the bushes; but he seemed to consider them of such importance that at length I stopped to examine one of them, and it was fortunate that did, for it was the famous Bird orelland, which furnishes the annatto dye of commerce. The bushes bore little pods about an inch long, shaped almost like a heart; and in the pods were seeds covered with a red, wax-like pulp. It is the waxy pulp that makes the dye, which is used principally now for coloring cheeses, giving them a slight red tinge; but in former times it was used for a very different purpose. The pods are covered with short prickers, which make them unpleasant to hanile, but the boatman carefully picked a number of them and carried them along in his hat. I asked him what he intended to do with them.

"Dis Roucou, boss,' he answered; 'Roucou, Dis de paint de Indians used to paint dereselves up with. When we go back to de boat I make my Carib boy paint neself up like his gran'daddies, to show you how dey look."

"The Carib boy, who was called Coco, needed no compulsion or even urging when the subject was mentioned to him. He was sure of a little silver change for giving the exhibition, but I think that was not the prime inducement. To paint himself up like his Indian forefathers made him look and feel like one of them, and he was extremely proud of his Carib blood, Nothing offended him more than any insinuation that he was an ordinary colored boy. Coco

bered some millions in the aggregate. But every island had its own tribe and sometimes two or three tribes, differing in customs and appearance. In Trinidad alone there were five or six tribes. It is getting a little ahead of my story to speak here of my visits to Arima, in the north of Trinidad, and of my acquisintaines here with a number of pure-blooded Carths who have been educated in the Government schools, who live in substantial bouse, and cultivate their own land, raising good crops of carso for market. But it was one of these educated and intelligent indians who gave me the idea that justifies all the conflicting descriptions of the Cariba, and I will give his own words on the subject as nearly as I can repeat them.

cated and intelligent Indians who gave me the idea that justifies all the conflicting descriptions of the Cariba, and I will give his own words on the subject as nearly as I can repeat them.

"You need only look at the map,' this Carib planter said,' to see where my people come from. They did not spring up from nothing on these islands, you know; they emigrated from somewhere. Now here is the southern point of your country, which you call Florida—as he spoke he drew a rough outline of Florida in the sand with the end of his walking almost a semi-circle from Florida to the South American coast, with Cuba and several other large islands mear the top and Trinidad making the lowerend. The Indians of South America knew that these islands were here, because they could see them. How the northern lightness knew of their existence is more than I can say, but in some way they found it out. Unfortunately, my people were always engaged in wars on the mainland, and, very naturally, the weaker tribes sought refuse on these jelands, where they could live undisturbed. That may have begin five centuries ago, or ten, or fifty; no man can tell. Other tribes followed them for the same reason, and gradually the first comers were driven fourther and further on till they reached the smaller islands of the Antilles. They came in both directions, you understand; southern Indians from the South American coast and northern Indians from what is now Florida. Every time the earlier arrivals were forced to move on there was a fight; and so, as they were driven forther and further on till they reached the mothern Indians from the hand to island, they gradually became warlike. They had to fight in defence of their lives and their homes. So by the time the whites came the inhabitants of the various islands were entirely different peoples. Up in the islands of the North, the Balamas, and Cuba and Haytt, Jamaica, and Porto Rico, the people were fond of peace and pleasure. Life was very easy to them, and they asked nothing but to be allowed to enj able houses, and make bridges where they were needed, and to maintain governments that sulted them. But in the smaller islands lying between here and the great islands of the north it was very different. Those people, living in Barbadoes, Martinique, St. Lucia, St. Vincent, Antigue, St. Kitts, and a dozen others, had been driven from place to place until they were desperate, and they were forced to be warlike. Originally they were the smaller and weaker tribes, and their only safety was in learning to defend themselves.

Originally they were the smaller and weaker tribos, and their only safety was in learning to defend themselves.

"That was the way it happened in my opinion, that when the whites came they found friendly people in the big northern islands, and in Trinidad, and very savage, warlike people in the smaller islands lying between. In the large islands of the north and south we hardly ever fought the whites when they came. They abused us, but we put up with it. They took our lands, and we could not help ourselves. But in the smaller islands my people fought bravely.

paint number to the color and could be a seen and the stories current on the made him book and foul the ask and any insiduction that he was an orderay closer down, color spent some time in extracting the waxy pulp from the poles and steking it in a lump or a shell, and then with beautiful serenity began to remove his clothing. This was no great task of color than a shell, and then with beautiful serenity began to remove his clothing. This was no great task of cotton trousers that reached down nearly to his kness. He began to stripe himself with the fiery red pulp, over his trunk and limbs, following, as it seemed to me, the principal bones. There was a broad stripe, for instance, marking the course of the breast own that a first the state of the stripe and the stripe. The stripe are red the stripe ar

HE SERVED WITH LAFITTE.

THE CAREER OF A HERMIT OF SOUTHERN INDIANA.

Alleged Revelations Concerning the Pirate Among the Mermit's Papers Money that May Have Been Part of the Booty.

From the Cincinnati Enguirer,

LAWRENCEBURG, Ind., Nov. 17.-The destrucion by a recent storm of a huge sycamore tree that had stood as a landmark on the banks of Lochry Creek for more than half a century recalls recollections of a strange old man who lived in strictest solitude for many years, amid the heavy woods that crowned the hills overlooking this historical stream, where the first conflict between the whites and Indians took place on Indiana soil. The hermit was known as Louis Napier, and claimed to be a Frenchman. He was small, but compactly built and One arm was disabled and hung limp by his side. One eye was gone from the socket, and

The old man was exceedingly reticent. Whenver intruded upon he appeared sullen and morose, and any questions asked of him sub-jected the questioner to a terrifying glance of his solitary eye. He was always plentifully supplied with money, and paid liberally

jectesi the questioner to a terrifying glance of his solitary eye. He was always plentifully supplied with money, and paid liberally for any favors sought, frequently making costly presents to such persons as he fancied. Godd and silver he seemed to possess in abundance, but so carefully did he conceal the source of his income that it was impossible for the most curious person to obtain a clue that would lead to the alightest disclosure. In a single-roomed log cabin, with a couple of savage dogs as his sole companions, the old man spent the closing years of his life, and died one cold winter preceding the late war. The howling of his famishing dogs, that were chained in the house, attracted the attention of passing hunters, who discovered the frozen corpse of the owner days after his death.

In an old chest in the cabin was found a diary, with a bundle of manuscript, that disclosed the character of the deceased and unfolded the strange story of his life. James Carpenter preserved the papers, and from their faded pages it was ascertained that Louis Napier had possessed a wonderfully checkered history. He had served for years under the command of Capt, Lafitte, the famous pirate of the Gulf of Mexico. He had fought with him in defence of New Orleans, when, refusing British offers of gold and honor, the gallant chief had teudered his services to Gen. Jackson, and so ably assisted in driving the English invader from American soil at the memorable contest on the 8th of January, 1813, that Geg. Jackson, grateful for the valiant and efficient services rendered by the fearless Lafitte and his men on that occasion, wrote to the President of the United States setting forth the valor hereful had been a devoted follower of the fortunes of the pirate and urging that a full pardon be granted them as a reward therefor.

James Madison, then President, recognized the justness of the request, and on the old had one to death of the pirate and all of the followers who had fought with him in that famous battle. A copy of the Presid

dod, and very awage, warrane people in the islands of the north and south we hardly ever fought the whites when they came. They islands of the north and south we hardly ever fought the whites when they came. They islands of the north and south we hardly ever fought the whites when they came. They are all the they are the they are they had been harassed by both Spaniah and French that the Rajiah, coming great names, were have never been compared yet, though we have served the they have been have never been compared yet, though we have served they are the series of the se

in his unequalled combat and did not recover for months.

This unparalleled exploit resounded through the commercial world, and the name of Lafitte became the terror of English commerce in that latitude. Armed and equipped as he became by this capture, the daring pirate increased his force to over 300 men, of all nations and colors, and became almost invincible. His success was surprising for several years, and then, having amassed immense wealth, he abandoned the sea and returned to his native France. But excessive gambling and unstituted profligacy soon alepted his purse, and he finally fitted out a vessel and sailed for the West Indies. Napier accompanied him, and, having captured soveral small vessels with rich cargoes, the pirate made for liancian, where a ready marked existed for the saile of plander. Baratarian and the sea of the west of the mouther the Massistippi, and induced a large basis which cargoes, the world him continued a large basis which captured were of the mouther the Massistippi, and induced a large basis which captured were of the mouther the Massistippi, and induced a large basis which have been content to the event the mouther the J. Louisiana people resorted to Barataria, where the birates were wont to convergate for the sale of their sungaged and stolen goods. Lathtte made this point his headouarters, and the British sloops of war hovered about that vicinity and repeatedly attempted to capture the pirates' armed vessels and recover their prizes, but every conflict resulted in favor of the Baratarians.

This was the condition of affairs when the English havded Louisiana and sought to take New Orleans. Lathtte was in the harbor at Grand Terre when a littlish man-of-war, bearing a flag of truce, saluted his vessel, \$10,000 in good and high command. Laftine was offered the English havded Louisiana and sought to take the superiors in command. Laftine was offered the English havded Louisians and sought to take the formation he had obtained as to their plans and intentions, he volunteered th or months.

This unparalleled exploit resounded through

pirate Captain certainly deserved the Presiden-tial pardon granted for all previous offences, because of his intropid gallantry in defence of the United States, and and regrets must ever arise that he so soon afterward returned to his actil ware.

the United States, and sad regrets must ever arise that he so soon afterward refurned to his soil ways.

After the death of Lafite, Napier wrote that his best friend was gone, and he sought to hide himself as far as possible from the sight of the sea and in solitude grieve for his lost Cartain. He stated that he knew where immense treasures were buried, and could obtain at any time all the wealth he wanted. The finding of these documents created considerable excitement at the time, and for years the woods and earth in the vicinity of the old pirate's cabin were persistently searched for hidden gold. Several large finds were reported from time to time, but none were verified.

The historical manuscripts of the dead man were considered valueless, but those that seemed to possess some mysterious tracings were treasured as exceedingly important, because of the belief that they might lead to the finding of great wealth.

When the ancient tree succumbed to the power of the storm in its decayed frume was discovered a leather wallet that had held a package of papers, but time and age, aided by insects, had caused them to crumble to pieces when handled, and from their fragments nothing could be discerned that would give any information as to their purport. And with the prevalent belief that they belonged to the silent old pirate, and had been placed in their long abode of concealment by him previous to death, because of their importance, they became little better than a reminiscence that could not disclose the location of supposed buried, treasures, but waskened recollections of the almost forgetten hermit.

THE FIVE CIVILIZED TRIBES.

The Obstacles to Changes in Their Land Tenure and in Tribal Allegiance,

WASHINGTON, Nov. 22.-Everything indicates that the Indian Territory has come to a turning point in its history, and that Congress, at the oming session, will be urged to make changes in the laws for its government. Agent Wisdom says that its population exceeds that of ten ex-Isting States and Territories; yet it has neither State nor a Territorial Government. He thinks it a grave mistake that such a populaion, which may, perhaps, by this time exceed 225,000, but only one-third part citizens of the five tribes, should be deprived of rights that are regarded as fundamental under our Constituion and laws. The trouble, however, is that the tribes do not want a different form of Gov-ernment, while many of the residents are intruders, under the law. If there upon sufferance, they should submit to the policy of the tribes, and if their presence is objected to, the United States is under obligations to turn them out. Nevertheless, the disorders prevailing through the Indian Territory cannot be ignored. whether the remedy be that of a better system of government or a better system of courts and of administration of the laws. At the last session of Congress the joint me-

norial of the Cherokees, Choctaws, Chickasaws, and Creeks, assembled in international council. was laid before that body, and it proved to be a

morial of the Cherokees, Choctaws, Chickasaws, and Creeks, assembled in International council, was laid before that body, and it proved to be a strong protest against either accepting lands in severalty or adopting an ordinary Territorial Government in lieu of the present separate system of governments for the five civilized tribes. In support of this protest the memorial referred to the compacts made by the Government with the tribes, and it may be supposed at the outset that the treaties conceling ownership and self-government, which were to hold as long as grass should grow and rivers run, settle the question that any proposed alterations should be submitted to the tribes. Indeed, some of the treaties provide that the Indians shall not be placed under State and Territorial Governments. But the memorial in question took more advanced ground than the treaty right of the Indians to decide upon their own form of government. It insisted that the present system had resulted in the progress of the five nations, and for that reason should not be overthrown. It noted that railroads traversed the Territory, that, stock raising, agriculture, mechanical trades, and the mining of coal, lead, and zino went on there. It noted that the Cherokees maintained two high schools, as assimated two high schools, as assimated two high schools, and orphan asylum, and a colored high schools, an orphan asylum, and a colored high schools, and orphan asylum, and scolored high schools, and orphan asylum, and scolored high schools, and the Cherokaes maintained by the tribes, with no expenses whetever to the United States.

Some of their social customs are only lease are exclusive of missionary schools, and they are maintained by the tribes, with no expenses whatever to the United States.

Some of their social customs are only leave the system of grazilure and colored high schools, and try are maintained by the tribes, with no expenses whatever to the United States.

Some of their social customs are only leave the system of grazilure and co

schools; the Creeks, eight high schools, an orbiban asplum, and sity, five common schools. These are exclusive of missionary schools, and they are maintained by the tribes, with no expense whatever to the United States.

As to allotment in severally, the argument used by the Indians is that, while there is a difference of opinion among them as to its value, their best men believe that its not now suited to the condition of their tribes. Holding the lands in common, they say, gives them, under the system of grazing and coal leases, large revenues, which are paid into the treasury, and enables them to have school funds enough without resorting to direct taxation. They do not deny that the smartest men among them get these leases, but they aver that all profit by the plan, and all make progress, the well-to-do feeling control matters to suit themselves, and they cite the change frasher the others. They insist that change frasher the others, they insist that change frasher they insist that the smartest men among them get they insist that the smartest men among them get they insist that the smartest men among them get they insist that the smartest men among them get they insist that the smartest men among them get the case of the land in the smartest men and they cannot be a dependent of giving lands in severally.

It is because of these views that the Commissioners who have been laboring to induce the indians the situation of the first properties of the free dead of the many situations of the first properties of the properties and the same

JUSTICE DEUEL AS A MIMIC. He Could Give Perfect Imitations of Hoscoe Conkling's Voice and Writing.

The new Police Justice, Joseph M. Deuel, was a junior in Roscoe Conkling's Utica law office soon after he was admitted to practice at the bar. When Mr. Conkling became United States Senator he made Mr. Denel his private secretary and also clerk of the Senate committee of which

he was Chairman.

Thus for years Deuel was constantly and intimately associated with the Schulor. One result of this association was that the secretary could imitate the Senator's voice, intonation and all his vocal peculiarities so closely that while he was deciaiming one of Mr. Conkling's while he was deciaiming one of Mr. Conking's speeches hearers in an adjoining room familiar with Mr. Conkling's oratory would suppose that they were listening to the Senator himself. Mr. Deuel was especially cheer in the immation in declaiming a speech which Schator Conkling began. "Tour pleasure has called me again and again into the public contests of the hour."

Roscoe Conkling's signature was a peculiar one and difficult to imitate, but he often said that even he could not tell his own signature from his name as it was written by his secretary on the envelopes, which were thus franked for

on the envelopes, which were thus franked to the mails in the days of letter franking by Con-gressifier. Curiously, in writing the Senatory name for franking purposes, the secretary wrate it faster, while preserving the absolute indis-tion, than the Senator could write it himself.

MADE A HUMAN SACRIFICE

THE CRIME FOR WRICH RUSSIAN PAGANS ARE TO BE TRIED.

Members of the Sect of Vottaks Kidnapped an Old Man and Sacrificed Mim to Propittate Their Gods - Pagen Rites that Have Survived Two Centuries of Christion Missionary Efforts in Russia,

Human sacrifices by the Russian Votiaks have been reported at intervals for many years, but they have seldom been followed by the arrest and trial of those guilty of such rites. The authorities have moved in the latest repor and at the next session of the District Court of Serapool some men of the village of Staromoo-tan, in the Malige country, will be brought to trial for the sacrificial butchery of a peasant named Matiushin, brief mention of which has already been made in THE SUN'S foreign news. Matiushin was an old man of the peighbortus

village of Martoff, of the Kasan Government. In the Staromootan village were some members of the same sel, or tribe, who determined that their gods were vexed because the people of the ancient Votiaks had so long neglected to make offering of a human life, as they used do regularly before the Russian Government gave special privileges to the Votiaks who became Christians. To obtain a sacrifice, Koasma Samsonoff, Demtri Stefanoff, and probably one or two other men offered to make a secret raid on Martoff and steel a man. This resulted in the capture of Matieshia and he was given over to the priests of the zel to which the raiders belonged. The accounts which have reached the Russian newspapers do not give the particulars of the sacrifice except so far as the details can be judged from the condition of the body, the discovery of which led to the investigation and arrests. None of the pagan Votiaks has confessed, and the the rites.

This much is known: When Matiushin was taken to the house where was raised the idel of the gods to be propitiated, he was beheaded. Then the viscera were removed, and probably they with the head were consumed by fire in the pagan rites which followed. After the sacrifice the beheaded and disembowelled body was secretly carried into a forest and thrown beneath the trees far from any wood path, between the villages of Cholgi and Annixi.

The discovery of the body was made acci-

dentally by a Christian girl, Marila Golovist who happened to walk through that part of the forest. She hurried home and told the Christian villagers of her discovery, and as the search for the missing Matiushin had not been aba

They are of small stature, thin, with a weakly look. The Hussian peasants call them 'lean, dry shad.' Although they are indolent, and clumsy in many ways, they are remarkably clever hunters of game, displaying in that pursuit, of which they are very fond, great dexterity and scuteness. They have reddish hair, and their eyes seem to be of the same color; their noses are small, with prominent cheek bones over hollow cheeks. In many respects they look like savares, having a skin which is yellow-reddish, small stoping for sheads, pointed china, and large mouths with strong, large white testh. The men's beards are thin and red. Their language is allied to the dialect of the Zirians and Permiaks who, also, are of Finnish origin.

"The Votiaks have no trades or manufactures, but are classed as capable farmers, hunters, and lumbermen, and are very successful as honey producers. Although their eyes give the impression of being half blind, they hunt by night with remarkable skill, their marksmanship, even with their old-fashioned arquebuse, being excellent."

Fach Votiak family has two homes, or, rather, each home consists of a winter and a summer house. The latter is a light wooden affair, little more than a windowless barn, yet it is not only the domicile for a family of thirty or forty, but is also a temple where, in the pagan households, is enshrined an image of the domestic god, Vorshood, to which prayers are offered, and sacrifices—human sometimes are made. As the married sons do not leave their parents so long as the family can be crowled into one house, the households consist sometimes of as many as fifty people. The size of a family is always spoken of as faving as many of their rites relate to the worship of the spirits of ancestors, one head spirit called Tumar, or Tunivort, "shy-man," and various minor spirits or gods, such as a god of the wood, water, household, &c. About the only poetice graceful thing about their religion is the dedication to certain gods of certain trees, and the prayers to those gods whi

Pussy's Great Catch.

From the Intily Kranehee Journal. We disapprove of cats catching birds, but where they take such chances as did the Lewiston pussy, that lesped from a third-story window, snatched an English sparrow from a telegraph wire, and struck the ground right side up and safely, we are almost glad to learn she kept her prey.



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